

# THE CHRISTIAN HERALD.

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[No. 23.]

*From the American Baptist Magazine.*

BURMAN MISSION.

*Extract of a Letter from Mrs. Judson to her Friend in this Country.*

*Rangoon, Feb. 10, 1818.*

MY DEAR MRS. C.

It is four long years and a half since we took up our residence in this spiritually benighted land, and to this day do we continue to offer our thanks to God for having brought and continued us here. To this day can we testify that God is good, that he is a faithful covenant-keeping God, who is worthy of the entire trust and confidence of all his creatures. Never, for a moment, has he left us to feel that our views of the practicability of missions, on our first setting out, were visionary; consequently, we have been preserved from those distressing, agonizing feelings resulting from regret and disappointment in a darling enterprise. On the contrary, we feel that missions to the Heathen are practicable, and not only so, but the very blood of Heathen souls will be required at the hand of those Christians who do not make every possible exertion to send the gospel among them. This is all that is required of the Christian world. To give success is another thing from using the means. God will not call us to an account for *not converting* the Heathen. This, this is the work he reserves for himself. But he will call us to an account for *not using the means*, for this part of his work he has given his creatures to perform. Neither have we any reason to be discouraged because he has not given efficacy to the first communications of Divine Truth which we have made. It would be almost a miracle for these Birmans to throw away a system of religion which they have been accustomed to consider sacred from time immemorial, on the very first intimations of its being false, or on the first intelligence that there was another and a better. They must have time to examine, to read our sacred writings, and to see the effect our religion produces on its professors, before they will (humanly speaking) feel the least inclination to embrace the humbling doctrines of the gospel. They do not feel *themselves* in such a miserable, perishing condition as *we* view them, consequently they do not feel the necessity of laying hold on the hope set before them. We hope our friends and patrons will not be discouraged because no one of those poor Birmans who have heard the gospel has embraced it, but continue to strengthen and encourage us by their prayers and communications, and in time, we doubt not, they, with us, will reap if they faint not.

We are anxiously looking for the arrival of the Missionaries, who, we hope, have long since left America. God grant that they may prove true Missionaries of the Cross, prepared and willing to suffer whatever may await them here. We consider the circumstance

of other Missionaries having their hearts turned toward the Birman empire, as an indication of the will of God to strengthen and establish this mission, and a prelude of his more merciful intentions to turn the Birmans from idolatry to serve the living God. I anticipate much happiness in once more enjoying the society of "sister spirits," in once more uniting with female friends in social prayer. And oh, may it not be long before our number will be increased by the addition of *Birman sisters*, chosen from the ranks of idolatry to enlist under the banner of the Prince of Peace. I have a meeting of females, consisting of between twenty and thirty. Sometimes I feel as if I could not leave them until they had embraced the Saviour of sinners. Some of them really listen with attention, and ask pertinent questions, but I dare not hope that any lasting impressions are made on their minds. None of them can read, consequently they retain but a short time what they hear.

I have desired some of them to learn to read, but they say they are too old, they cannot learn. Mr. Judson is absent, or he would write to Mr. C. He left us six weeks ago for Chittagong, expecting to be absent three months. He was very anxious to see the Christian Mugs there, and if possible bring one or two round with him to instruct others, as they speak the Birman language. But the awful intelligence we have received since Mr. Judson's departure, respecting the instructor of these Mugs, forbids us to hope much from their piety. Their instructor has proved a murderer, and must (if not already) be executed. The object of his wrath was the Missionary De Brun, whose name you no doubt have seen in the circular letters or periodical accounts. We are extremely anxious to have some account from Mr. Judson. You will readily imagine my situation is very lonely in his absence. Nothing but a sense of duty could have induced me to consent to his departure. Mr. Hough is very kind, affords me every assistance in his power, and will, I think, prove a good Missionary. I rejoice, my dear sister, in *your* domestic happiness, and pray your little children may be spared and made blessings to you. Pray much for me, my dear Mrs. C. Oh pray that I may have much personal religion, live near to God, and be faithful unto death. I have many trials of a spiritual nature. Oh, could you see my heart, my little devotedness to that dear Redeemer who has given his life for sinners, you would feel that I was very unworthy of the high privilege of living among the Heathen.

I send you a Birman catechism. It is the first thing I ever wrote in the Birman language. I designed it only for the children in our enclosures, but it has since been printed and put in circulation. I do not expect you will be able to read it, but it may be a curiosity if you have never seen the Birman manner of writing. I have since written a translation of the book of Jonah, and part of Daniel, not because I consider these books of any more importance than other parts of the scripture, but because they were easier to

translate. My paper is filled, therefore I must conclude with respectful compliments to Mr. C.

Affectionately yours,

NANCY JUDSON.

*Extracts from Mrs. C's Journal, written on her passage to India, addressed to her mother.*

*Ship Independence, Feb. 3, 1813.*

MY DEAR, VERY DEAR MOTHER,

Attended divine service below this morning as usual. In the afternoon Mr. C. delivered a discourse on deck from Heb. ii. 3. "*How shall we escape, if we neglect so great salvation?*" There are some favourable appearances among the sailors. Two of them are considerably affected with a sense of eternal things. We are afraid to put much dependance on these appearances, but we fondly hope that they will not prove like the "morning cloud, and early dew."

I suppose that mamma, and my dear brothers and sisters are now sitting in the sanctuary of God. What a rich privilege do they enjoy! While some are bathing in the Ganges, to cleanse their souls from sin, and bowing the knee to senseless idols, Jesus is presented to your view as the only atoning sacrifice for the iniquities of men. May you this day find his worship to be pleasant, and have reason to say, that "a day spent in his courts is better than a thousand." How animating to my soul would it be to behold a temple dedicated to the service of the Most High, and to unite with the saints in solemn prayer and praise! I am often ready with the Psalmist to exclaim, "How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea even fainteth, for the courts of the Lord." But this is not the language of discontent. No, dear mamma, I am happy in my present situation. Nor would I exchange it for the palace of a king. If I know the greatest desire of my heart, it is that I may do the will of my heavenly Father, and glorify him on earth. I choose "rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season."

I have had to-day some sweet peace of mind, while contemplating the perfections of God. How animating the idea that he is *omnipresent*! He is at the same moment with my dear friends in America, and with me upon the ocean. And I trust that he will watch over me in the sultry climes of Burmah. The world is indeed a bubble. Sublunary objects cannot satisfy the soul. All things below are fading away. But God is unchangeable. If we possess that religion which he alone can afford, it will be to us a never-failing portion. It will support and solace us amidst the afflictions of life, and prepare us for eternal felicity.

Brother W. delivered a discourse this afternoon from Acts xvi. 30. "Sirs, what must I do to be saved?" This, I trust, is the anxious inquiry of some on board. Two or three of the sailors are much impressed with a sense of divine realities. All are remarka-



bly sober, and attentive to the preached word. I firmly believe that the Lord is about to display his power here, in the conversion of poor sinners.

Feb. 15. Rejoice with me, dear mamma, in the goodness of the Lord, and let us exalt his name together. Salvation has, I humbly trust, come to this ship. One of the sailors, of whom I wrote the other day, is now a hopeful convert! Mr. C. had some interesting conversation with him this evening. He does not himself believe that he is a christian. But from his appearance and conversation Mr. C. feels satisfied that a gracious change has been wrought in his heart. Indeed the alteration in him is so visible that it is observed by all his companions. They say that he is a different man from what he was once. He acknowledged to Mr. C. that he had been a great sinner: had been much addicted to profaneness, and had never thought any thing about Christ. "But now," said he, "I love Christ: he is my all. I think of him, and love him every minute. I cannot bear the idea of his leaving me."

Feb. 21. It is with unusual pleasure that I take my pen to record the glorious events which are transpiring on board. The Lord is with us of a truth. Yes, he is here making a wonderful display of his power and love in the conviction and conversion of sinners. Believing that it will gratify the heart of my mother, I will attempt to give her some account of this pleasing work from its commencement to the present time. As near as I can learn, the person of whom I last wrote had some serious impressions the first sabbath on which we had public worship. These, however, were transitory. During the week he became as light as usual, and continued so until about four weeks since, when he was again powerfully awakened to a sense of eternal things. After much distress, he obtained relief to his mind, and gives satisfactory evidence that he has experienced a gracious change. This single instance of conversion excited, I trust, our gratitude, and greatly encouraged our hearts. We were stimulated to be more importunate at the throne of grace. Nor did the Lord turn a deaf ear to the voice of our supplications. He is now pouring upon us the blessings of his grace in rich abundance. The Holy Spirit is descending like "rain upon the mown grass," softening the hearts of sinners, and causing them to produce the "peaceable fruits of righteousness."

On Thursday morning brother Titcomb saw one of the sailors, whom he teaches navigation, standing at the helm. He observed to him, that at a certain hour in the forenoon he would come forward for the purpose of giving him some instruction. He replied, "You need not come to day, for I have something of more importance than navigation to attend to." He then freely related the distress which he felt on account of sin. Mr. Colman conversed with him in the evening, and found him deeply concerned for his soul. It may not be uninteresting to mamma, if I write a few of his expressions. Said he, "when I first came on board I was a swearing creature. I was continually using curious expressions, and telling



stories, which I made myself, to cause laughter among my companions. I thought myself one of the best fellows on earth. But now I find myself to be very sinful. I wonder that God has not before this sent me to hell. Frequently when I have been at mast-head and been plagued with the sails, I have wished that the mast would break, and carry me overboard. Last summer I fell from the mast-head to the deck. When I recovered my senses I wondered that God had not taken away my life, as I had so often desired him to do. I thought no more of it then, but I think much of it now. I view myself to be the worst sinner on earth. I hope God will have mercy on me."

On Friday afternoon brother Wheelock spent a considerable time conversing and praying with the sailors. He observed that there was a general solemnity on their minds. He and Mr C. both visited them in the evening. When they returned, they remarked, that the scenes which they had witnessed were calculated to melt the hardest heart. Those who but a few days ago were living in opposition to God, and profaning his sacred name, were now falling upon their knees, and appeared greatly distressed on account of their past transgressions. One person, who six days ago did not believe there was a God, or a devil, a heaven, or a hell, and made a ridicule of divine things, was now pierced to the heart, and anxiously inquired, "what must I do to be saved?" Another put his hand upon his breast, and exclaimed, "What a load of guilt is here!" Indeed the cry for mercy was general.

After leaving the sailors they met Mr. ———,\* and conversed with him. He was much affected, and observed that he frequently thought upon the subject of religion. He is a young man of excellent morals, and possesses an amiable disposition. We long to have him become a Christian.

Oh mamma, I wish that it was in my power to give you an adequate description of our felicity. We cannot be otherwise than overwhelmed with gratitude while recollecting the Lord's goodness towards us. Previous to the display of mercy which I have mentioned, we felt, I humbly trust, ardent desires for the conversion of those around us. But we almost despaired of seeing these desires gratified. Nay, we had no idea of witnessing such glorious displays of divine grace. But in every age the Lord has proved himself to be a prayer-hearing and a prayer-answering God. We have now found him to be such by happy experience. Well do I recollect the wish of our dear friends in America: "May all the ship's company be given you." No doubt their prayers have since frequently mingled with ours, around the throne of grace, in pleading for the salvation of the precious souls in this ship. Our united petitions have, I believe, ascended to God like a cloud of incense, and now we are receiving gracious answers.

As I was walking on deck this morning, I observed to Mr. C. that it appeared like a new place. No noise was heard from the sailors;

\* One of the officers of the ship.

but their solemn countenances indicated their inward distress. Down the cheeks of one of them the tears of godly sorrow profusely flowed. He looked like the picture of despair.

*Sabbath Evening, Feb. 22.*—This has, indeed, been a day of rest to my soul. I have not spent so happy a Sabbath since I lost sight of my dear native land. Fain would I describe the interesting season to mamma: but "thought is poor, and poor expression." In the morning had a pleasant meeting in our apartment. We sat together in heavenly places in Christ Jesus. For a while I lost sight of the world and all its dazzling beauties. My soul mounted towards heaven as on eagles wings, and held, as I humbly trust, sweet converse with its Saviour and its God.

In the afternoon Mr. C. delivered a discourse on deck from John iii. 16. "God so loved the world, that he gave his only begotten Son, &c." The sailors appeared to receive the word both willingly and joyfully. The pleasure which beamed from the countenances of the regenerated, and the tears which flowed from the broken hearted, filled me with the most solemn and grateful emotions. I could not but exclaim, "What hath God wrought!" Every thing around wore a new and delightful aspect. With the spacious firmament for my only covering, and the unfathomable deep below and all around me, I was as happy as I could have been on the solid ground, encircled with the dear people of God in his earthly courts. What an interesting scene is now passing before our eyes! It fills me with joy, and causes me at times to forget my native land and my beloved friends. I rejoice that ever I was permitted to leave them for the cause of Jesus. The mercy with which we are now indulged is a rich compensation for all my former trials. May this be the beginning of good days. May we see thousands of poor Pagans renouncing their idols, and turning to the Lord.

Wednesday, February 25. Met this afternoon for social worship. Some interesting remarks were made from the 5th chapter of James. Had some pleasing conversation respecting the recent displays of divine mercy among the sailors. I will assure you, mamma, that what we have lately witnessed animates our souls, and gives a new zest to our meetings. Since I last wrote another person has become a hopeful convert.

Friday, February 27. How great is the goodness of the Lord! His mercies are new every morning and fresh every evening. I have the pleasing satisfaction to record another instance of conversion on board. The Swede, whom Mr. Colman instructs, has, several weeks past, expressed a deep solicitude for the welfare of his soul. Within a few days his distress has been very great; but last evening he was delivered from it while reading the 9th chapter of John. Mr. C. instructed him this afternoon as usual. He also conversed with him respecting the happy change which he had lately experienced. He spoke much about the Saviour. A belief in him is evidently the foundation of his hope. This morning as I walked

on deck I saw him at the helm. His looks bore testimony that a happy change had taken place in his feelings. The other day he looked as though sorrow was his chief companion, but now the smile of joy illumined his countenance.

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ENGLISH BAPTIST MISSION.

*Extract of a Letter from Rev. John Lawson.*

*Calcutta, May 12, 1818.*

MY DEAR BROTHER SHARP,

The arrival of the ship *Independence* from America, with our dear brethren Wheelock and Colman, gave us much pleasure. Their labours, during their voyage, have been remarkably blessed to a number on board the ship. The particulars you will learn from them ; but according to all accounts, a very deep work has been wrought on the minds of many of the sailors ; and a revival—a general and solid awakening amongst men so notorious for wickedness as poor seamen generally are, is perhaps an unprecedented thing in the history of reformatations. I think it is altogether new in the history of Missionary voyages. Too much cannot be said of the christian friendship of Mr. Titcomb, the supercargo, and the politeness and steady countenance of Captain Bangs. Had they opposed (as is the case with too many) any attempt of their passengers' to evangelize a dissolute crew, we might never have heard of this revival at sea. From this event we see how much good may be done to souls when the captain and supercargo of a vessel concur with the wishes of their Missionary passengers. What peace and comfort are introduced on board the happy vessel ! What drunkenness and swearing are prevented ! how are the tedious hours of a long voyage beguiled, and health and sobriety promoted ! for instead of seeing this crew rolling about in the gutters of Calcutta, exposed to sun and rain, in a state of intoxication, we had the pleasure of seeing nearly all of them at worship the first Sabbath after their arrival, dressed as neat and as clean as we could wish ; and fresh health and peace depicted as strongly as possible on their weather-beaten faces.

I recollect during our voyage from England to New-York, the captain used often to swear, at table, that if any Methodist (for by this name he designated all religious people) should attempt any thing like preaching on board his vessel he would immediately heave him overboard. But I would fain hope that the world is improving, and that Missionaries will at length be so common that they will no longer be stared at as outlandish animals, nor feared as the monsters who turn the world upside down.

Brother Colman has just called, and informs me they have engaged with a captain for a passage to Rangoon. Farewell, dear brother, may you prosper still more in your work. Ever yours,

JOHN LAWSON.



## JOURNEY IN BENGAL.

From the Boston Recorder.

*Extracts from a letter written by an American Lady, giving an account of a tour up the Hoogly River, a branch of the Ganges in Bengal, in the months of November and December, 1817.*

Nov. 29th.—We came to anchor last night off the Park at Serampore which we this morning visited.

Having sent our compliments to the Missionaries here established, begging permission to pay our respects to them, and to view their extensive works, we were politely invited to call at our leisure. Dr. Cary was good enough to show us the printing establishment, type manufactory, &c. and their various schools and collection of natural curiosities; but what particularly engaged our attention, was a room, in which thirty learned Pundits, from as many different nations, were employed in translating the Sacred Scriptures into the language of their respective countries. Here were Arabs, Tartars, Hindoos, Malabars, Malays, Javanese, Cochin Chinese, Sheiks, Mahrattas, Persians, and others—"men from every nation under Heaven," contributing towards the circulation of the holy word of God.

The person most interesting to us was an Affgan, who, though a professor of Islaimism, proclaimed himself to be a son of Israel, one of the ten tribes. Dr. Cary informed us that he certainly was a lineal descendant of Abraham, and belonging to one of the *lost ten tribes*, who now inhabit the country of the Affgan Tartars. He says they were among the first who embraced the faith of Mahomet, and continue among his followers, though closely adhering to their title of children of Israel.

This man was of middle stature, his complexion rather lighter than the generality of Hindoos; nearly the colour of a light mulatto. He wore mustachios, and a long beard, and was very decorous and grave in his manners. Though we viewed the whole group with the deepest interest, as you will easily imagine, seeing so many men of learning, collected from among nations whose names are scarcely familiar to us, all engaged in so important an undertaking, and one which has for its tendency to undermine and destroy the superstitions and idolatries which they themselves would probably suffer death in support of. Yet the appearance of this man in particular attracted our notice. Nothing can be more interesting to the reader and believer of the Old Testament, than the history of the origin, progress, and decay of the children of Israel. The Jews are, perhaps, the most striking feature in the pages of history, divine or profane; and next to them are their brethren of the ten tribes, who have so long been in oblivion, and whose situation is yet so little known.

We inquired of Dr. Cary if this was one of the people described by Dr. Buchanan, in his *Researches*? He replied that he was not, but was wholly distinct both in country and religion. To have seen therefore a member of this extraordinary family, so dispersed, and almost hidden as was supposed; as well as seeing him

engaged in the holy work, the effects of which may be so full of blessing to his countrymen, we view in the light of a privilege, and with much satisfaction. The manner in which these Pundits are employed is this: Each takes a translation of the Scriptures already made, in whatever language he best understands, which he converts into that of his own nation; this is examined several times by Dr. Cary and others, his coadjutors, who are capable of making corrections. These books, when printed, are distributed among the populace, by means of schools, the teachers of which are glad to receive them as the means of enabling their pupils to read; who, in return, are obliged to copy the work they are reading, and thus obtain ideas and information of which their teachers are ignorant. Dr. Cary introduced us to Mr. Marshman, who was busy at the head of an extensive school, teaching boys the common rudiments in English, for which he told us he was paid. Nothing can be more simple, unaffected, and open, than the appearance of these worthy and pious gentlemen, whose laudable and great exertions, I have no doubt will have the desired success. They told us that the actual number of converts within the pale of their mission did not exceed 500, and they have been engaged in this work 24 years. They expressed their belief that the distinction of casts was no greater impediment to the success of their labours than the general depravity of human nature, and their inclination to wickedness, which the easy faith that most of the nations of the east professed, was a cover for. We asked them if they considered the early education of youth as their great auxiliary? They answered, that preaching, disseminating the Bible, and education in the knowledge of God, were all equally efficacious and proper; and that they accordingly exerted themselves alike in each. They have no connexion whatever with any other similar establishment; except of good fellowship. They spoke of the Missionaries from America with esteem and respect.

I inquired about Abdool, of whom so much has been said: and I was informed that he was originally a Mussulman (not a Bramin) living at Agra, belonging to the Church of England Mission; and they hoped he was a good man. Their disbursements at Serampore, they told us, were about \$5000 monthly, which were derived from various funds, contributions, and the profits of their own labours. In admiring the zeal of these excellent men, we were led to admire their great modesty also, in stating that their progress was, at present, extremely slow and confined; though attended with great labour and exertion. We left them, obliged by their politeness in gratifying our curiosity, and wishing them the fullest success.

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TO THE EDITOR OF THE CHRISTIAN HERALD.

*New-York, February 25, 1819.*

Dear Sir—I have to request the favour of you, in behalf of the Society of the United Brethren for propagating the gospel among the

At length the inconsistency of our conduct rose to our view. We felt in some measure the importance of verifying to the world, at least, the sincerity of our petitions for the conversion of the heathen. And although we felt ourselves already bound to aid several other moral establishments, yet we would open a monthly contribution for the instruction of those for whom we offered up our prayers to God. Our resolutions were shortly carried into effect, and at the close of every prayer-meeting a few families contributed their *mites*, and during the year 1818 this sum was received.

The reasons why we have directed this to be appropriated for the benefit of the Jews, are—

1. Because we feel that it is a debt justly due to the seed of Abraham. We have derived all our distinguishing gospel privileges from that nation in the course of Divine Providence. Had not the apostles and their successors done for us what is now our duty to do for them, we and our children had remained to this day *in the region and shadow of death*.

2. The present degraded and forlorn condition of the descendants of that once peculiar people, demands our immediate exertions for cancelling the debt. And when we consider how long the principal has been on interest, we shall not be led to infer that a small pecuniary consideration, with some feeble exertions and formal prayers, will be recognized as a full equivalent for what is due to them from us. No. The American Peter, and Paul, and James, and John, must kindle with an unextinguishable love and zeal for these dispersed children, and *taking wages of other churches*, they must go forth to *supply their need*, and to preach unto them *the unsearchable riches of Christ*.

3. It has appeared to us from the degree of knowledge we have had upon this subject, that the natural seed of Abraham do not command that interest in Christendom, and especially in America, which their importance demands. Their conversion and gathering together are to form such a prominent feature in the accomplishment of the prophecies, and are to be viewed as the precursors of the speedy approach of universal holiness, that we have been led to suppose that the enlightened friends of the Messiah might justly look upon a spirit for evangelizing the Jews as a sure token of the Saviour's triumphant return to earth; and that the want of this Spirit would be a sure indication of his protracted absence.

4. We stand in great need of those Jews for missionaries to go unto the Gentiles. The cry is every where heard, *Come over and help us*. And notwithstanding some of our brethren have gone at the call, yet these do but show us the necessity for others to do likewise. And when we consider the time and expense which are necessary for our missionaries to qualify themselves for good and efficient service after they arrive at the place destined for their future labours; and at the same time reflect that there is scarcely a language under heaven, in extensive use, but what the Jews, in greater or less numbers, have acquired, as well as the



habits and customs of all nations, we think we perceive that to evangelize the Jews is to provide missionaries for the whole Gentile world. And until this be done, we do not expect to see HOLINESS inscribed upon the bells of the horses; nor to realize the blessedness to which the apostle refers in his Epistle to the Romans, xi. 12, *Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness?* For these reasons, and several others, which it is not necessary now to mention, we have felt it our duty to regard the Jews especially, in our charities at the Monthly Concert.

The effect of this monthly contribution upon the minds of those who contribute is salutary. And although some have been more inconstant in their attendance since this practice was adopted than before, yet numbers attend with promptitude, and are certain to make a free-will offering unto the Lord. Christians now feel that they perform a consistent part. The words of their lips, the service of their hands, and, we trust, the desires of their hearts, all unite to promote the great end in view, the glory of God in the redemption of the world. These meetings have ever been our happiest seasons. The believer is unusually solemnized and animated as he approaches the consecrated spot. Here he experiences greater abstraction from earth than in ordinary places of worship. The awful presence of God announces to him that he is upon holy ground; Divine justice discovers to him his remaining corruptions; and the magnitude of his petitions teaches him his entire dependence. But amidst the cloudy pillar, the thunderings of justice, the invitations and promises of God form the inverted bow of covenant-mercy, and the believer's heart kindles into devotion while at the altar of his glorious Lord. These are, indeed, heavenly places in Christ Jesus. Here Christians love, and forgetting the embarrassments of modes and forms, their hearts meet and mingle in one grateful incense before the throne. We hope, Madam, to make further remittances from time to time, as our ability may be. We wish to express our gratitude for the exertions of your Society in behalf of the Jews. We hope that your example will stimulate millions of this nation to a consideration of the just demands of the Hebrews upon us; and that the result may be an augmented fund, an increased exertion, a greater engagedness in prayer, and a rich harvest of redeemed Jews out of all nations whithersoever they have been driven by the providential dealings of their offended Lord. In behalf of my brethren and sisters, I subscribe myself yours, to aid in the cause of our common Lord.

GRANT POWERS.

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*At a Convention of Delegates from several Moral Societies, in the State of New-York, held in the City of Albany the 13th of January, 1819:—*

*The Rev. ALEXANDER PROUDFIT, D. D. was chosen President,  
JOHN STEARNS, M. D. Secretary.*

Testimonials were presented of the appointment of Delegates from Societies instituted at Albany, Cazenovia, Washington, Scho-

harie, Kinderhook, Austerlitz, Greenbush, Bethlehem, Waterford, Canajoharie, and Johnstown.

The following Resolutions were adopted.

1. *Resolved*, That this convention respectfully and earnestly recommend to the various Moral Societies in this State, that are now formed, or may be formed, to send a delegation of their Members annually to meet in Convention in the city of Albany on the second Wednesday of January in every year—whose duty it shall be to consult and determine upon all subjects that may come before them, intended to promote good morals in the community, pursuant to the laws of the State and the word of God—Such Delegates shall report to their respective Societies all the information in their power, of the subjects discussed, and acts passed by the Convention.

2. *Resolved*, That each Moral Society shall have power to send any number of Delegates to the Convention, not exceeding six.

3. *Resolved*, That a Sermon be preached before the Convention by a person appointed at a previous convention; at such time and place as the Standing Committee of Arrangements shall designate.

4. *Resolved*, That a Committee of seven persons shall be appointed to make arrangements for the Annual Convention, and to do all necessary things, not expressly provided for by these resolutions.

5. *Resolved*, That the Chairman of the above Committee shall be the permanent Clerk of the Convention, whose duty it shall be to preserve the minutes and papers of this body for the use of all future Conventions.

The committee appointed to prepare amendments to the laws of the state, for the more effectual suppression of vice and immorality, made the following report, which was discussed and adopted with amendments.

*An act concerning the estates of Drunkards, and for other purposes.*

*BE it enacted, &c.* That it shall, and is hereby declared to be lawful for the court of chancery of this state, to exercise a jurisdiction and power in regard to the estates of persons who shall be incapable of conducting their own affairs in consequence of habitual drunkenness, similar to the jurisdiction and power exercised by that court in regard to the estates of lunatics; provided that the costs of any proceedings upon a petition to the Chancellor in regard to the estate of any person who shall be incapable of conducting his own affairs, in consequence of such drunkenness, in case the inquisition be traversed, shall not exceed the sum of        dollars, and in case such inquisition shall not be traversed, the sum of

*And be it further enacted*, That all money that shall be hereafter paid, to any merchant or other dealer, (public Inkeepers licensed according to law excepted,) for any kind of spirituous liquors sold and drunk, or to be drunk in his or her house, out-house, yard or garden, or in any place contiguous thereto, may be recovered from

such merchant or other dealer, in an action for money had and received, with costs of suit, in any court having cognizance thereof, by and in the name of the overseers of the poor of the city or town where such liquors shall have been so sold, and such money paid; which money, when recovered, shall be applied to the use of the poor of such city or town.

*And be it further enacted,* That it shall be, and is hereby made the duty of the overseers of the poor of the several cities and towns in this state, to prosecute and recover all sums of money which shall be so paid as aforesaid, within their respective cities or towns, under the penalty of        dollars for every wilful neglect.

*Resolved,* That the president and secretary be a committee to prepare a petition to accompany the bill to the legislature, and that they sign the same.

*Resolved,* That the various Moral Societies throughout the State already formed, or that may be hereafter formed, be requested to send to the Secretary their style, number of members, and such other communications as they may deem proper.

The Secretary reported the draft of a petition to the Legislature, which was accepted and ordered to be signed by the President and Secretary.

*Resolved,* That a copy of these proceedings be presented to His Excellency the Governor, and to each Member of the Legislature.

#### ADDRESS.

##### FELLOW CITIZENS,

It is the distinguished glory of our age that institutions are formed in various countries, and comprehending persons of all religious denominations, for promoting the temporal and immortal interests of man. Through their instrumentality the orphan is furnished with a comfortable asylum; the tears of the widow are dried up, the wants of the fatherless are supplied, the abodes of ignorance and crime are blessed with the means of improvement, both intellectual and moral, and millions who would probably have proved the pests of society and the reproach of human nature, enjoy those instructions which tend to elevate and adorn the character of man. Through the instrumentality of these associations hospitals are founded for the sick and insane, schools are established for the gratuitous education of the indigent, the scriptures are translated into almost every language, and the messenger of peace is sent forth, with the lamp of celestial truth, to nations which had been enveloped for ages in the gloom of spiritual night. It is a source of no inconsiderable exultation to reflect that our own country is participating in the honour of founding and supporting societies, which have for their object the melioration of the present miseries of man, and the advancement of his future interests. By our charitable institutions thousands of our indigent youth are instructed in the elements of learning; the calamities under which the deaf and the dumb naturally labour are alleviated, and they are



fitted for intercourse with society by systems of tuition adapted to their capacities. The oracles of divine truth are bestowed freely upon the destitute at home, and not a few of our youth have been sent abroad to different parts of our own continent and other countries, to diffuse among the perishing heathen that *gospel which brings life and immortality to light*.

But, fellow citizens and fellow christians, although great things have been already attempted and accomplished for meliorating the miseries, and improving the moral condition of man, great things yet remain to be accomplished. While there is much on which the eye of philanthropy can dwell with pleasure, there is also much which it must contemplate with pain; and at the view of which the tear involuntarily flows. In looking around upon the inhabitants of those regions of country which we respectively represent, do we not witness an affecting and alarming prevalence of impiety and vice? Do we not see the sacred Sabbath mournfully prostituted; wasted by some in unnecessary visits, by others in wanton amusements, and by others in the open prosecution of their secular employments? Do we not hear some profaning the venerable name of God by the irreverent use of it, and others blaspheming it by impious oaths? Above all, is not that deplorable, that damning sin, *Intemperance*, extending its ravages among hundreds and thousands in our country? Before the shrine of this vice do we not see talents, reputation, property, the advantages of education, health of body, the interests of the nobler part, the intellectual, immortal spirit devoted in spontaneous sacrifice? How often is the repose of the family disturbed and utterly destroyed by the *habitual drunkenness* of its head? How often is the peaceful, amiable, and dutiful wife rendered miserable by the *habitual drunkenness* of her husband; and children, who might become the ornaments of society, either fall victims to the moral contagion, or are thrown for support upon the charity of friends, through the *habitual drunkenness* of a father? Indeed, it is impossible to imagine the amount of misery which is annually occasioned, or to estimate that proportion of the earnings of the frugal, industrious part of the community which is annually required to maintain those who are reduced to pauperism through the predominance of immoderate drinking.

To arrest the progress of impiety and vice, and apply an appropriate remedy, moral societies have been instituted in different parts of our state, and the influence of admonition and example, and the coercion of civil law, have been employed. We are fully persuaded that through the honest and honourable zeal of these societies, much has been effected for the suppression of immorality. But these associations have hitherto operated in an insulated capacity; they have been almost unknown to each other, and, therefore, however excellent their object, or persevering the zeal of members composing them, their efforts, being local and limited, have been comparatively inefficient. Exertions, in order to become eminently useful, ought to be combined. The nation which rationally expects

to conquer must be united. The physical force of its parts, even the most remote, must be collected and concentrated against the common foe. Thus, in order to accomplish any thing great towards the correction of public morals, the friends of religion who associate in every section of our state should become acquainted with each other. They ought to correspond, to converse, to concur, and to co-operate in the most expedient, practicable means for carrying into effect their benevolent designs.

Impressed with these considerations, in the autumn of 1817 a correspondence was opened, and delegates from various moral societies convened in the city of Albany during the month of February last. In the autumn of 1818 this correspondence was revived, the same measure was recommended, and at our present convention testimonials certifying the appointment of 28 delegates have been exhibited. It is now unanimously agreed to hold similar conventions from year to year in the city of Albany, during the session of the honourable the Legislature, and a plan of this general co-operation is prepared and published in the report of our proceedings. We most respectfully solicit your acquiescence in this measure, and we indulge the pleasing anticipation of seeing each moral society in our state represented by its delegates at the next anniversary meeting of this convention. We also respectfully suggest to the friends of morality, in places where no such societies have been formed, the propriety and importance of associating and *coming forward to the help of the Lord* by contributing the aid of their example and counsels.

The state in which we have the honour of residing occupies a distinguished rank among the states of the Union. She exceeds most of the others in extent of territory, in fertility of soil, in the variety and abundance of her productions, in the plenitude of her public treasures, and in the rapid increase of her population; perhaps there is no vanity in adding that she exceeds most of the others in the execution of liberal and magnificent schemes for the improvement of her literary, and agricultural, and commercial interests. Let us also cherish the honourable emulation of taking the lead of the other states in the cultivation of that *wisdom which is pure and peaceable*, which has God for its author; and, in the issue, secures the prosperity of communities, and the welfare of individuals.

It is unnecessary to multiply arguments urging you to unite your exertions in advancing the objects recommended. We trust that the plan need only be proposed to receive your prompt and cordial approbation. Be not discouraged by former instances of disappointment. Nothing great can possibly be accomplished unless it be attempted, and even defeat, in a design so benevolent and interesting, would shed a glory on the persons defeated. While, therefore, we behold, from year to year, in the chamber of the Assembly and Senate, some from the remotest parts of our state, as advocates for the erection of new counties, and the incorporation of new banks, and other pecuniary and political purposes, let there not be wanting

some from every part of our state, waiting on that honourable body as solicitors for the enactment of laws which may *prove a terror to evil doers*. There is no people on the globe equally obligated by motives of gratitude to manifest zeal for the honour of the Sovereign Ruler of Nations, because on no people has he showered in such profusion every blessing which adds to the dignity and happiness of man. None are impelled by equal motives of self interest to cultivate with unceasing solicitude that virtue which forms the great bulwark of national freedom, because none have such immunities to lose. And let us always recollect that *righteousness exalteth a nation*. This is a maxim founded on the word of God, and confirmed by the experience of ages. This constitutes the security, no less than the glory, of commonwealths. This forms around them, for their protection, a wall of adamant the most impenetrable and imperishable: and therefore the philanthropist, the patriot, the statesman, the civil magistrate, no less than the moralist and minister of religion, ought to combine their influence in recommending this *righteousness*. As there can be no hazard, there need be no hesitancy in making the assertion, that the fruition of our liberties, and the preservation of the moral sense and moral habits will be coeval in our country. While we remain enlightened and virtuous, our rights, either as citizens or christians, cannot be alienated. But should the period arrive when all or the greater part become vitiated in principle and practice, the genius of liberty will take her flight to some purer region. Our fair edifice, founded on the recognition of equal rights, and cemented by the blood of our fathers, must either be undermined by the intrigues of the demagogue within, or prostrated by the assault of some rude invader from without. Whatever tends to demoralize the citizen may be considered as tending to the dismemberment and demolition of our republican institutions. Entertain for a moment the melancholy supposition that the population of our country have generally become corrupted and immoral, where would be the guardian of your rights? Where would be the jury to which you could intrust, for trial, a cause in which your property, or reputation, or life, were involved? Where would be your courts of justice on whose decisions you could rely with any confidence? Where your sanctuaries of religion? Where your academies or colleges, those nurseries of intellectual and moral elevation. The eye of either a freeman or a pious man would turn away from the sight of primeval darkness with less horror than from the hideous spectacle of a jury, or legislative assembly, or civil court, or ecclesiastical synod, in which men, under the dominion of licentious principles or practices, form the majority.

Come forward, then, and let us ardently unite in promoting that reformation of public morals which may be pronounced the cause of God, and of our country, and of human nature. Let us *not be weary in well doing, but remain steadfast* and immoveable, neither lulled to indifference by considerations of ease, nor awed to silence



by the derision or rage of any who may oppose. Let our exertions be active, and manly, and persevering; let them also be prudent, and patient, and consistent. In our attempts to render others pious and virtuous, let us avoid, by our own indiscretion, throwing a shade over the lustres of piety and virtue. In short, let every member of every moral society be governed by the following considerations as their motto:—

*He who converteth the sinner from the error of his way shall save a soul from death: They that turn many to righteousness shall shine as the stars for ever and ever.*

By order of the convention,

ALEXANDER PROUDFIT, *President.*

JOHN STEARNS, *Secretary.*

John Chester, Harmanus Bleeker, Estes Howe, John Lincklaen, John F. Schermerhorn, John Ingold, Jacob Sickles, Barent Van Beuren, Lawrence Van Dyck, Jr. David Leonard, Samuel Giles, Henry I. Frey, William Aikin, Richard P. Herrick, Storm T. Van Derzee, William Gates, James Van Schoonhoven, John L. Viele, Thomas Holliday, Hugh Jolly, Gerrit V. S. Bleeker.

*Albany, January 14th, 1819.*

#### REVIVAL OF RELIGION IN BELCHERTOWN, MS.

Communicated for the BOSTON RECORDER.

*Extract of a letter from the Rev. EXPERIENCE PORTER, to a Clergyman in Boston, dated*

*"Belchertown, January 29, 1819.*

REV. AND DEAR SIR—In giving you some account of the glorious work of God among the people of my pastoral care, it may be proper to notice the previous state of the church. At my instalment, in the early part of 1812, the church consisted of about *one hundred and seventy* members; of whom *one hundred* were females. They had generally been admitted on strictly evangelical principles. In October of the same year it pleased God to revive his work. The revival continued, without declension, about five months. As the fruit of it, *one hundred and ten* persons were added to the church; of whom a small majority were females. In the summer of 1816, there were a few instances of seriousness; and a small number were added to the church. From that time religion very sensibly declined. A chilling deadness seized on the great body of the church; the consequence of which was a criminal conformity to the world; and it seemed as if Christ was about to be exiled from us. There were, however, a number of individuals who did not cease to sigh and cry for the abominations which prevailed; and who unceasingly cried—Spare thy people, O Lord, and give not thine heritage to reproach. About the beginning of August last, an improvement was observable in the attention of the congregation on the Sabbath-day. Early in September two or three young females in the west part of the town were seriously impress-

ed. In the course of the month the number increased to seven or eight. In the mean time the general aspect of the congregation on the Lord's day became more encouraging. There was an earnestness in the attention of numbers which had not been observable in months past. It was not however known, except to the immediate friends of the few who were seriously affected, that there were any instances of conviction in the congregation. I was not myself apprised of it till the commencement of October. Having visited and conversed with the young ladies, I gave some account of their exercises the next day at a meeting in the street, a mile north of the meeting-house, and urged upon professors of religion the duty of immediate extraordinary prayer for a revival of religion in their own hearts, and through the town. *Every professor present engaged to spend that evening in his closet.* It was such an evening as some of them will never forget. The Spirit helped their infirmities with groanings which could not be uttered. At the close of the next week's meeting at the same place, it appeared that two young men, brothers, were awakened. The eldest dated his impressions from the Sabbath; those of the younger were more recent. In the evening of the same day, (Tuesday,) at a conference in the same street, at which many were present, the younger brother became very deeply impressed. His convictions of sin were powerful; and his distress and agitation were visible to all who were at the meeting.

The people present, a large proportion of whom were young men, were deeply affected. Most of them were strangers to the quickening powers of the gospel—some of them were addicted to profane swearing; and others were professed deists. I know not, however, that an individual escaped from the scene unwounded. They were pricked in the heart. The report of this meeting rapidly spread in every direction, and seemed to "tingle" in the ears of every one who heard it. On the two succeeding days meetings were held in different sections of the town, at which full audiences attended with solemn stillness and eager attention, while painful anxiety of heart was visible in the countenances of numbers. The following Sabbath will be memorable in the history of this church. There was a very numerous, anxious, trembling audience, still as the grave, and solemn as the judgment. Great numbers were in tears. No sneering, no trifling, no sleeping. From this time the work progressed rapidly. For a few weeks, it is believed that nearly all the adults pertaining to the congregation were unusually softened. All unnecessary conversation on every other subject, beside the great concern, was by common consent suspended. None denied that this was the work of God—that God was here by a special and extraordinary power. Nearly all were anxious to attend meetings whether held in the day time or in the night. In most parts of the town there were meetings for prayer and conference, two, or three, or four times in the week. Within ten days from the time when the work became general, it is supposed that

from 20 to 25 were born in the kingdom of grace. During this time, however, notwithstanding the almost universal prevalence of a spirit of tenderness, anxiety, and teachableness, the number subject to deep conviction of sin, and thoroughly apprised of the plague of their hearts, was not great, though it daily increased. In visiting families I found few who were deeply distressed; but all seemed willing to hear instruction; ready to confess their need of a new heart; and anxious to feel more deeply their need of Christ. On conversing with them a few minutes they would generally melt into tears. Convictions and hopeful conversions have continued to multiply; and I humbly trust there is, as yet, on the whole, no sensible decline of the Spirit's influence. Some weeks have exhibited more numerous and extraordinary displays of the grace of God than others; and while some sections of the town have been very lively, others have been comparatively dull.

In the early part of the revival great efforts were made to awaken the professed people of God. They were much more frequently addressed than others. The co-operation and believing prayers of all such were deemed of the greatest importance in carrying on the work. But to revive lukewarm believers has sometimes seemed to me a more arduous work than to awaken unbelievers. A small proportion of the church were found in the attitude of earnest expectation when the Lord came in his glory, and of course hailed his coming with unspeakable pleasure. Numbers more suddenly awoke, were pierced with sorrow for their past drowsiness; confessed, with signs of true penitence, their backslidings, and entered with vigour into the Lord's work. All were *glad* and seemed to be awake. But it was soon observable that numbers were backward and slothful in the self-denying and laborious duties to which the occasion called them. At length, by various and extraordinary means, the members of the church generally have appeared to enter heartily into the labours of the harvest. Considerable numbers who have long professed, and, in a good degree adorned the doctrine of God our Saviour, have had their seasons of painful conviction, been brought into the deep valley, and have seemed to be born anew. The change wrought in the church is great and animating.

Of those, not professors, who have been powerfully and, as is believed, savingly wrought upon, there has been no distinction of age or sex. Only one man, however, over 70, has appeared to become a child of grace. He is 78—is possessed of a good mind, and vigorous constitution, and is as active and free from the infirmities of age as men generally are at 60. He lives four miles from the meeting-house, and till very lately has never attended divine worship with us, but has manifested a disposition to encourage sectarian influence in his neighbourhood. He has long been inclined to think favourably of the notion of universal salvation. He was persuaded to attend our meetings by two of his neighbours who had become subjects of the work, and in whom he observed a surprising change.



At the first meeting he attended, the spell which had so long held him in sinful servitude was dissolved. The evils of his heart and life irresistibly arrested his attention. He returned to his house with amazement and trembling; and remained in great anguish of spirit, acknowledging the justice which doomed him to hell, and crying for mercy, though sometimes ready to faint in despair. In about six days, however, it pleased the Lord to give him a sweet release from his bondage. His present appearance and views, and the account which he gives of what God in his abounding mercy has done for him, are highly satisfactory. It must not be omitted that his mother, as he informs me, was a praying woman, and had all her children baptized in infancy. Perhaps this may be regarded as, on the whole, the most extraordinary conversion which has occurred. A number of men who seemed almost in a hopeless state have received mercy. But they were neither so old nor so far removed from the range of gospel influence as this man.

The whole number who have hopefully passed from death unto life may somewhat exceed *two hundred*. Of this number forty were admitted to the church on the first Sabbath in December. *One hundred and six* now stand propounded against the next Sabbath; and the remainder, most of whom are recent converts, have not yet offered themselves for the church.

The children of believers have in general been earlier in the work than others. Their convictions have been short, frequently not more than a week—in many instances not half a week. They were, however, exceedingly pungent and distressing.

In the early stages of this blessed work it was not uncommon for the whole assembly to be melted into tears; and sobs and groans have in some instances, and for a few moments, interrupted the order of worship. Such scenes might have pierced the iron hearts of infidels; and indeed some who but a few months since were proud of being seen in their ranks, were among the number thus deeply affected.

Children under twelve years of age did not, in the early stages of the work, appear to be at all affected. More recently cases of this sort have become numerous. Many little girls and boys, between the ages of 8 and 12, in various parts of the town, have frequent meetings for prayer—the girls always by themselves; and those who have, from curiosity, occasionally placed themselves within hearing of the little circle, have expressed their astonishment at the freedom and propriety with which many of them have addressed themselves to the prayer-hearing God. The most perfect order and seriousness have invariably prevailed at these interesting meetings. Our town is full of circles of "young men and maidens, old men and children," who often meet to worship and praise the Lord.

A very large proportion of the subjects of this work are heads of families. Of the forty admitted to communion, 14 (men and women) are such. Of the 106 who were lately propounded, 46 are

married people—23 men and 23 women. Most of these, as I should think, are over thirty-five. Of the young people, *a few more than half are males.*

Of the happy effect which this work of sovereign grace has already produced on our society, it would be difficult to speak with sufficient approbation and praise. Party contentions, jealousies, evil communications, profanity, intemperance, &c. have nearly disappeared from our Society. No candid observer of the influence of such a work on the feelings and habits of men, will question its tendency to promote the most perfect state of social order, virtue, and happiness. The change in numerous individuals is well described by St. Paul—"and such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

I have felt a wish, dear sir, to give you a short account of a small number of very interesting cases. But the bad state of my health renders it too laborious for me to write. It is more than a week since I commenced this long letter. I have been able to write only a few lines at a time; and those at long intervals. I am, however, very slowly mending. The good work continues with power. It is also very great and general in Enfield, and South Hadley, and Palmer; is begun with great promise in Ware, and Granby, and Amherst, and increases in Northampton. Other towns in the vicinity exhibit very flattering appearances. As to opposition to such a work of grace in Hampshire County, there is none.

Most respectfully yours,

EXPERIENCE PORTER.

P. S.—Among the subjects of the work, we reckon five or six blacks, one an old man of near 70, not yet brought in. Their cases are very interesting and clear.

#### LIVERPOOL RELIGIOUS TRACT SOCIETY.

*Extracts from the Fourth Report—1818.*

(Continued from page 694.)

Nor can your Committee refrain from mingling with you in the satisfaction with which you must regard the growing and extensive operations of the Religious Tract Society in London, which in one sense may be deemed the mother of us all. Unimpaired by age, and aided and supported by the prayers, and efforts, and contributions of her numerous offspring, she is stretching forth her benevolent arms to every quarter of the globe, and scattering the bread of life in every region of the earth. What heart is there, warmed by the love of Christ and of immortal souls, but must leap for joy at the intelligence that thousands of Tracts, conveying divine instruction, are annually distributed in the different states of Europe, and especially in Russia, amongst a people whom we were wont to denominate the barbarians of the North—that the same Hymns and Catechisms which we teach our children are

now learned by thousands of the children of idolaters, and in some of the heathen schools—that Religious Tracts are printed in the hieroglyphics of China, understood by nearly one third of the human race—and that not less than three millions and a half of these silent heralds of salvation have issued from their depository to all the nations of the globe, during the past year. Thus, in this noble institution we are honoured to be workers together with the excellent of the earth, of every name and of every country under heaven; and, above all, to be workers together with God in mitigating and removing the evils of the curse, by destroying the love and influence of sin on the hearts and in the conduct of our fellow men. If this be not glorious, what is? The honours derived from such high association and benevolent work endure—the glory of such enterprizes shall survive when the sun, moon, and stars have failed, and every other glory that sheds its beams upon the creature's brow is absorbed in the fire that shall burn the world. “Then the righteous shall shine as the light,” &c.

And surely of all the noble institutions that distinguish and adorn the present age, there is not one that possesses claims to the support and countenance of the religious public, on the score of economy, equal to this. How many quires of paper may be covered with the words of life, and to how many hundreds and thousands of our brethren of mankind, perishing in ignorance around us, may they be sent for a few shillings. Yes, *a few shillings* may furnish a village Tract Association, on the plan of those in the neighbourhood of Wem, with a supply of Religious Tracts for weeks and months; and multitudes, through their instrumentality, may be made wise unto salvation with little trouble *and less expense*. Your Committee are convinced that the immense importance and efficiency of this mode of doing good has not yet been sufficiently appreciated by the friends of Tract Societies in this quarter of the world, nor even by the members of this Society themselves; and when it shall be duly appreciated, (a period, they trust, not far distant,) they are confident that the increased resources you will place at their disposal will enable them to distribute ten times the present quantity at least. Calculating, then, upon such an increase as the state of the world requires, and your known benevolence in other institutions warrants them to expect, your Committee indulge the hope that the amount distributed in 1819 will be at least 500,000, and in 1820 *a million*, and even then they will not bid you stay your hands, for still there will be supplicants waiting on the Continent of Europe, in England, Wales, Ireland, India, Africa, &c. “*In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not which shall prosper, this or that, or whether they may be alike good.*”

*From Mr. J. Fenn, of Wem, dated 16th July, 1818, to the Secretaries.*

GENTLEMEN,

I send you the following plan for furnishing every family in the kingdom, whether rich or poor, with a Religious Tract weekly,



being that upon which the Religious Tract Society lately established at Wem is conducted.

This is not a visionary scheme, but has been put in practice in the above market-town and its vicinity. About ladyday last, a few persons, friends to the Gospel, of different denominations, formed themselves into a Tract Society. They have hitherto been supplied with Tracts from the Liverpool Institution, though they are, in other respects, independent, not being connected with it either as an Auxiliary or Branch Society.

Their mode of distribution is as follows:—Wem, with its neighbourhood, is divided into districts, and over each a distributor has been appointed; and these constitute the Committee for transacting the affairs of the Society. Each district in the town contains in it one large street, or two or three small ones; and in the country, a village with its adjacent houses. It has been found necessary, by experience, in order to make a few Tracts go a great way, and for the better regulation and dispatch of business, that the districts should be allotted as equally as possible; for instance, suppose a village with its neighbourhood consists of 120 houses, and they are desirous of instituting a Tract Society, these should be divided into four equal parts or districts; and then twelve different sorts of Tracts, thirty of each sort, exchanged from one district to another, will furnish every family with a fresh Tract weekly, for twelve weeks: the whole number of Tracts wanted will be 360. This is upon a very small scale, but the proportion will be the same on a larger one.

It should be particularly noticed, that the above are small Tracts, but when large ones are procured, a week being insufficient, a fortnight should be allowed: in that case, the 120 houses should be divided into eight parts, and then twenty-four different sorts of Tracts, of fifteen of a sort, will be sufficient to have an exchange for a much longer time than twelve weeks. The large Tracts ought to be covered.

The duty of a distributor is to provide *every house* in his own district with a fresh Tract every week, or every fortnight; and to collect such subscriptions as occur within his district, and also to endeavour to procure additional ones; all which are to be paid to the Treasurer at the quarterly Committee Meeting of the Society, which is held on each of the quarter days of the year. The Subscriptions asked for are only 6d per quarter, but several voluntarily give more.

As a town in general furnishes more persons than are necessary to act as distributors within its precincts, several of these become distributors for the nearer country districts; but at a greater distance many respectable persons offer their services for this important work.

Our Society had, even in so short a space of time as a quarter of a year, extended its districts eight or nine miles from the town of Wem; but we all concurred in opinion, that on account of the

distance merely, it would be more beneficial for the general good that they should form Societies among themselves, and this they have lately put into execution.

The time that has been judged most fit for the distribution of the Tracts has been on the Sabbath mornings, when some part of the family are most likely to begin to read them, instead of laying them by, and forgetting them, which might be the case were they delivered out on week days; and several of the distributors have had the gratification to observe, that the moment they appeared at the door of most of the houses, the Tract that had been read during the previous week was readily brought to them, as if it had been kept at hand on purpose, with expressions of thankfulness for the new one then delivered. In the town, this business of taking in the old Tracts and delivering out the new ones, takes up about one hour; and in the country, it is always performed between the early morning prayer-meeting and the regular morning service, and that even by a distributor residing in the town. On Monday morning, at eight o'clock, (or any other week day would do,) the old Tracts that have been read during the previous week are taken to the Depository, when he receives a fresh lot, tied up, with a label on it, containing the number of his district, which are to be given out on the ensuing Sabbath. The person who presides at the Depository should have a board with the number of the districts across the top, and under the number of each district, the number of Tracts wanted for each; and then columns under the above, in which, every week, is entered the printed number of the Tracts, so that it can be seen at one view what Tracts have been distributed to each district.

One very encouraging circumstance is, that persons in the higher ranks of Society, as well as the poor, still continue to permit the Tracts to be left at their houses, their first introduction having been owing to a civil request from the distributor, that a Tract or two might be left for the benefit of the servants. It is granted that in a few instances, (but they have been very few indeed,) the distributors have met with some repulses; but this has not discouraged them; and, with a very few exceptions, the Tracts are still delivered to every family, high and low, rich and poor; and to persons of every denomination, whether belonging to the church of England or Dissenters.

With respect to the final disposal of the Tracts after they have been read, it was in contemplation to have sent them into Ireland to be sold at a low rate, but if this is not done, they will be divided among the subscribers.

Should it be objected that this Society only being quite in an infant state, we are unable to judge whether it can subsist any length of time, I would answer, first, That to gain an admission for a dozen religious and evangelical Tracts, not only in the houses of the poor, but also in those of our most wealthy neighbours, is a matter of no small importance; secondly, That though our Society has

been but of short duration, it at present goes on prosperously, and is likely to do so; and, thirdly, To delay communicating any thing that might have the most distant prospect of doing good till we have had more experience of its utility, would be culpable, particularly as providence so evidently opens a way for every exertion of this kind, by affording such abundant means for the distribution of Tracts throughout the kingdom, and inclining so many to receive them when offered.

It must be evident to all who peruse this paper, that the plan here proposed has respect only to the *mode* of distribution; a material question then arises, where are a sufficient number of Tracts to be found to supply every family in the kingdom? The answer is plain and short; more must be printed; and, to effect this, let other large towns establish Institutions similar to the one at Liverpool.

It is reported that at Shrewsbury a meeting has been just held to propose measures for the formation of a Tract Society there, and it is to be hoped that every county town in the kingdom will follow the example.

And lastly, it is to be remarked that the above plan is recommended to all persons of every denomination, whether in the establishment or out of it, who are friends to the Gospel of Christ, are desirous of doing good to their fellow-creatures, and wish to promote the increase of the kingdom of God our Saviour.

*Address of the Workmen's Auxiliary Religious Tract Society, Ray-street, Clerkenwell.*

All the means of grace have their peculiar advantages, and many are adapted to peculiar circumstances. The dissemination of Religious Tracts is especially so. There are persons who never read the word of God, who never attend public worship, who have no fellowship with pious people; and who, from heedlessness, prejudice, or hatred, concern not themselves about the things that belong to their everlasting peace; nay, who run into danger, as far as they can, purely to escape from the fear of it.

A Tract is a missile weapon, discharged by an arm ignorant of the mark to which the Spirit of God may direct it; who may consecrate it to the conviction and conversion of a sinner, unassailable from any other quarter. It falls in the way of such a one. He would be ashamed to look at it before his companions; but he is alone, and he has nothing else to do;—something in the title attracts his eye; its brevity tempts his indolence:—he begins to read it with indifference, perhaps with repugnance; but his curiosity being excited, and feeling himself gradually more and more interested, he proceeds, with diminishing prejudice and increasing seriousness, to the end.

He has got through it; but he has not done with it. He lays it out of his hand, but he cannot lay it out of his mind: its story has not passed through his imagination only, like an arrow through the



invulnerable air ; but it has pierced his heart, his understanding, his conscience ; and in each it has left a wound that cannot be healed, the anguish of which is only inflamed by vain arts to assuage it ; for the more he shuns the recollection of the things that alarmed him, the closer they haunt him ; and the very attempt to forget the words, indelibly fixes them in his remembrance. In his distress, he seeks pleasure where formerly he found it, but he finds it no more ; he seeks rest in unbelief and obduracy, but rest is no more there :—his peace is slain ; the world can never again be to him what it has been ;—happiness and repose he must possess in Religion, or renounce all prospects of either for ever.

Then, and not till then, when every refuge of lies has failed him, he lays hold of the hope set before him in the Gospel, and in bitterness of soul exclaims, “ *What shall I do to be saved ?* ”—The answer is nigh unto him ; he finds it in the very page that condemned him ;—“ *Believe in the Lord Jesus Christ, and thou shalt be saved.* ” Thus the man who but a short time ago was a slave to the god of this world, is the “ Lord’s free man.”—“ *If the Son make you free, then shall ye be free indeed.* ” When religion takes hold of a man’s heart, he becomes a new creature ; old things are passed away, behold, all things become new :—he will say, with Joshua, “ *as for me and my house, we will serve the Lord ;* ” and with David, “ *as long as I live, will I praise my God.* ”

Family prayer will be attended to, the Bible will be read with diligence, and with prayer. Instead of spending his evenings at the ale-house, as perhaps he once did, he comes home when his daily calling is over, rejoicing in the goodness of God in preserving him and his family through the day ; his children will be trained up in the nurture and admonition of the Lord : so that by means of these small Religious Tracts a radical change is effected ; and this change proves beneficial to the family and to all around. The Lord blesses them ; they live in peace and harmony ; for *godliness hath the promise of this life, and of that which is to come.* Their earnings, which were before very inadequate to supply the wants of the family, are now enough and to spare ; so that they experience what the wise man says :—“ *Wisdom’s ways are ways of pleasantness, and all her paths are paths of peace.* ”

The Committee, in sending forth this brief address, encourage themselves in the hope of seeing many Societies of this kind formed. They earnestly recommend to their brethren of other manufactories to take into consideration the importance, utility, and advantages of such societies : and would rejoice to see every factory or work-shop have a *Religious Tract Society* established in it ; for, unquestionably, the good order of a shop, where there are employed perhaps from ten to two hundred men, greatly depends upon the religious and moral character of those men ; and if such societies as these were adopted in every town, city, or village, our country would be universally benefited ; and instead of beholding, as we now do, shops open on the Sabbath-day, and the proprietors going

on with their business as on other days ; public houses filled with persons who ought to be at home with their families ; goods exposed for sale in the streets to the annoyance of every reflecting passenger ; and all in defiance of our excellent laws ; we should find that every article necessary for the use of their families would be purchased on the Saturday, that the sacred day might not be profaned, and those persons with their families might then go to the House of God.

Masters, feeling the importance of these truths, *would pay their men as early on Saturday evening as convenient, and that not at a public house* ; for by the former the industrious wife would have an opportunity of regulating her weekly concerns in time, so likewise by the latter the husband would be exempt from paying out of his earnings, every Saturday night, a certain sum for beer, which is a most baneful practice, and injurious to the whole family ; for it is well known, that men have frequently spent a considerable part of their earnings before they have left the tap ; which sufficiently evinces the impropriety of such a practice. The committee therefore trust that, under the blessing of the Lord, this humble attempt to do good to their fellow-creatures will not be in vain ; but that, like a great river, it may run through the whole land, fertilizing the soil ; that the inhabitants of the earth may learn righteousness.

#### PARENTAL FAITHFULNESS REWARDED.

[We have solicited permission to publish the following letter received by a *Clergyman* in a neighbouring state, from his own daughter, as it exhibits at once the efficacy of Divine grace in subduing the enmity of the natural heart, and a most gratifying instance of the reward which frequently attends parental faithfulness and persevering prayer.]—*Boston Recorder*.

————— October 26, 1818.

I hope, my dear father, you will pardon the *manner* I now take of communicating a *desire* which presses with much weight upon my mind. Though fully sensible of my own unworthiness of such a privilege, yet it is my *most ardent desire* to profess my faith in that Redeemer, who, I humbly trust, has permitted me to hope in his boundless mercy. I have been waiting in silence, hoping that you or some one would introduce the conversation ; but thus far have waited in vain, and considering it criminal any longer to conceal from you my real feelings, have resorted to pen and paper as the easiest method of conveying my ideas on the subject. So evidently does it appear to be my duty that, with your approbation, I wish next Sabbath publicly to devote myself to the service of that God whose I am and whom I will serve. You will probably wish to know when my mind was first seriously impressed. Living, as I have, in this highly favoured land of gospel instruction, I can never remember the period when I have been destitute of some serious reflections ; the thoughts of death and judgment ever alarmed me,

and though I endeavoured to avoid such gloomy ideas, yet amidst the gayest hours of my life, they would point like daggers at my peace. Oh, sir! I have frequently exhibited a "face of pleasure with a heart of pain." The deaths of my dear brothers I considered as warnings of the uncertainty of life, yet had no heart to improve the solemn admonition. I *knew*, yet never felt that I was a sinner. I knew not that I possessed such a heart of opposition to God and the friends of God, as experience has convinced me I did. Nor was I ever sensible of feeling opposed to Christians, because they were such, until the last awakening. During the awakening I was absent, yet after I returned home a number were admitted into the church, and then I felt distressed. The last winter I passed in B., after my cousins M. and S. experienced religion, I found it very difficult to conceal my contempt for the part they had acted, and my opposition to every thing of a religious nature. Respect for my parents and friends operated as a restraint upon my mind, for I was ashamed to expose myself.

Last season at F. I. I had many, very many solemn reflections, circumstances tending to produce them; and, finally, to quiet my conscience, I resolved, if ever I returned home, to attend immediately to religion. But alas! I had still to learn by sad experience the deceitfulness of my wicked heart. My resolution disturbed me at times after my return, but as I felt no inclination to attend then, still deferred it. At the time the awakening commenced at W., it aroused me from my lethargic state, and the death of my friend S. L., about that time, I conceived to be a warning to me "to be also ready." Here too the sovereignty of God excited my opposition—brother G. was taken, and I felt myself neglected, for I thought myself equally deserving of the Divine favour. The visit at W. served to increase my hatred for every thing of a religious nature; for my own credit I dared not act out all the feelings of my sinful heart. I shudder while adding that some of the persons who there addressed us in meetings were objects of my derision; though conscious they were right, and in my heart I envied them their happiness. My visit in B., though it served to divert my mind, afforded me no pleasure. And when at my return I found sickness had arrested *one* I esteemed, an additional weight seemed to oppress my mind. But what I *then* viewed as an affliction has *since* appeared an infinite mercy. Oh yes, sir, I now find that "of all my mercies this stands the highest that my heart has bled." My heart has been so awfully hardened that neither judgment nor mercies could heretofore make any impression; and can I call that an *affliction* which in mercy was intended to show me the vanity of terrestrial happiness, and break those ties which fastened me to earth, that henceforth they might be fixed on heaven? For by this affliction I was led to see the necessity of an interest in Christ, of equal importance for him and for myself. Though at times, through the summer, I could appear inattentive to the concerns of eternity, and resisted the strivings of the Holy Spirit, and disregarded the



invitations of a dying Saviour, yet every sermon I have heard has been as a dagger at my heart. Yet still I was unwilling to accept of salvation on the terms of the gospel. Never was I so sensible of my enmity to God as the Sabbath you preached from these words, "They hated me without a cause." I felt that I did hate God, and was left without excuse; I knew I had violated his law, and must suffer the punishment of my sins, without accusing any one but myself. I knew, I felt, that God would be perfectly just in making me for ever miserable, and I could not feel willing to surrender myself into his hands. Nor did I, until the following Friday evening, when I trust I was made willing to renounce my own righteousness, to surrender myself unreservedly into his hands, to be disposed of at his pleasure, for time and eternity. The only hope I could expect would flow from the cross of a dying Saviour, and at the foot of that cross I resolved to perish, interceding for mercy. Then I think I first felt peace, and was willing, yea happy to cast all my cares upon God, and leave my friend with him, knowing that "He was able and willing to save," and in view of every anticipated scene of affliction, to know no will but the will of heaven. Here I have looked, here I trust I have found support through the most trying scene of my life.—I have now done with happiness below, and all I wish is to perform my duty with conscientiousness, to rely on Christ as my Almighty friend, and be in continual preparation for that happy hour which shall release from earth and transmit to a better, brighter world, your truly affectionate daughter,  
M.

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[COMMUNICATED.]

#### ORDINATION.

On Tuesday, the 23d of February, Mr. John E. Miller was ordained to the work of the Gospel Ministry, and installed as Pastor of the Presbyterian Church of Chester, N. Jersey, by the Presbytery of Jersey—Sermon by the Rev. John Ford, of Parsippany, from Romans x. 17. The Rev. Cyrus Gildersleeve, of Bloomfield, presided, and gave the Presbyterial Charge to the minister. The charge to the people was delivered by the Rev. Barnabas King, of Rockaway. The concourse of people on this occasion was unusually great, and the exercises peculiarly solemn and interesting.

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#### ON THE UNREASONABLENESS OF INFIDELITY.

To reject the Gospel because bad men pervert it, and weak men deform it, and quarrel about it, and bigotted men look sour on others, and curse them because they do not agree in every tittle with themselves, displays the same folly as if a person should cut down a tree, bearing abundance of delicious fruit, and furnishing a refreshing shade, because caterpillars disfigured the leaves, and spiders made their webs among the branches!

## THE PROFANE SWEARER REPROVED.

A lady, on her way from Edinburgh to Glasgow, in the stage coach, was very much annoyed by a young military officer, whose conversation was interspersed with oaths. The lady sat very uneasy, till she could no longer keep silence. "Sir," said she, to the officer, "can you talk in the Galic\* tongue?" To this he replied in the affirmative, seemingly with great pleasure, expecting to have some conversation with the lady in that dialect. The lady then politely desired him, if he wished to swear any more, that it might be in that language, as the practice of swearing was very offensive to herself and the rest of the company. The officer was quite confounded at this smart reproof, and no more oaths were heard from him during the remainder of the journey.

## NOTICE OF THE EDITOR.

*To the Subscribers of the Christian Herald.*

The Editor of this publication having been prevented by sickness from completing the present number of this volume sooner, he hopes his subscribers will exercise due indulgence towards him for this delay, as well as for that of the subsequent number, which will complete the 5th volume, should his continued sickness retard the issuing of that for a few days. He takes this opportunity of announcing to his subscribers, that he will cease to edit the Christian Herald after the termination of the present volume, and that he has found an intelligent printer of this city, who has promised to continue it on the same plan, principles, and terms on which it was formerly conducted, and whom he affectionately recommends to the present subscribers of the work, as a person worthy of *Christian patronage*. Various reasons have prevented the Editor from announcing his intention sooner to the subscribers, and his present weak state will not permit him to do it more fully at present; but no disadvantage can possibly result to the subscribers, who may have known in time this arrangement; and to the few, especially to those few at a distance, who may have paid in advance, they will be entitled to have their money returned, or have it paid over to the Editor of the next volume.

The above was dictated by the Editor on the 8th of the month: on the 9th, in the morning, he departed this life.

The last number of the volume, as above promised, will be prepared and furnished to subscribers.

\* The language used in the north of Scotland.

